CONTEXTUS
REVISTA CONTEMPORÂNEA DE ECONOMIA E GESTÃO
Contextus – Contemporary Journal of Economics and Management

FEDERAL UNIVERSITY OF CEARÁ

Women's experiences in entrepreneurship of "non" resistance in light of Decolonial Theory

Experiências de mulheres em empreendedorismo de "não" resistências à luz da Teoria Decolonial

Experiencias femeninas de "no" resistencia empresarial a la luz de la Teoría Decolonial

Gabriele Ferreira da Silva
https://orcid.org/0000-0003-0096-8487
Master's student in Business Administration at the State University of Ceará (UECE)
Graduated in Business Administration from the State University of Ceará (UECE)
gabriele.4@gmail.com

Fabiana Pinto de Almeida Bizarria
https://orcid.org/0000-0001-8365-8593
Professor at the Luciano Feijão College and Collaborating Professor at the Postgraduate Program in Public Management at the Federal University of Piauí (PPGP/UFPI)
PhD in Business Administration from the University of Fortaleza (UNIFOR)
fabiana.almeida.flf@gmail.com

Ana Silvia Rocha Ipiranga
https://orcid.org/0000-0001-8095-6800
Professor at the State University of Ceará (UECE)
PhD in Work and Organization Psychology at the Università Alma Mater Studiorum di Bologna (Italy)
silvia.ipiranga@uece.br

Flávia Lorenne Sampaio Barbosa
https://orcid.org/0000-0002-4804-9538
Professor at the Federal University of Piauí (UFPI)
PhD in Business Administration from the University of Fortaleza (UNIFOR)
flsbarbosa@ufpi.edu.br

ABSTRACT
The research aims to understand female entrepreneurship in the light of decolonial theory, considering the experience of women entrepreneurs. With the analysis of (8) videos produced in the years 2020 and 2021 Sebrae Delas Webseries. For the analysis of the selected excerpts, the Critical Discourse Analysis (CDA) was carried out, which evidenced discourses in which women are asked to 'prove' their capacity, given their dependence on male support to operationalize the functions of 'women' and 'women entrepreneur' evidencing challenges to social classification of a patriarchal, colonial, Eurocentric character. The discourses converge in a historical moment in which resistance to social classification of women emerge from the discourses as social practices.
Keywords: female entrepreneurship; decoloniality; resistance; social classification; speech.

RESUMO
A pesquisa objetiva compreender o empreendedorismo feminino à luz da teoria decolonial, considerando a experiência de mulheres empreendedoras. Com a análise de (8) vídeos produzidos nos anos de 2020 e 2021 Websérie do Sebrae Delas. Para a análise dos trechos selecionados realizou-se a Análise Crítica do Discurso (ACD), que evidenciou discursos em que mulheres são solicitadas a 'provar' sua capacidade, ante à dependência de suporte masculino para operacionalizar as funções da 'mulher' e da 'empreendedora' evidenciando desafios à classificação social de caráter patriarcal, colonial, eurocêntrico. Os discursos convergem em um momento histórico em que a resistência à classificação social das mulheres emerge dos discursos como práticas sociais.
Palavras-chave: empreendedorismo feminino; decolonialidade; resistência; classificação social; discurso.

RESUMEN
La investigación tiene como objetivo comprender el emprendimiento femenino a la luz de la teoría decolonial, considerando la experiencia de las mujeres empresarias. Con el análisis de (8) videos producidos en los años 2020 y 2021 Sebrae Delas Webseries. Para el análisis de los extractos se realizó el Análisis Crítico del Discurso (ACD), que evidenció discursos en los que se les pide a las mujeres 'demostrar' su capacidad, dada su dependencia del apoyo masculino para operacionalizar las funciones de 'mujeres' y 'mujeres emprendedor' evidenciando desafíos a la clasificación social de carácter patriarcal, colonial, eurocéntrico. Los discursos convergen en un momento histórico en el que las resistencias a la clasificación social de las mujeres emergen de los discursos como prácticas sociales.
Palabras clave: emprendimiento femenino; decolonialidad; resistencia; clasificación social; discurso.

How to cite this article:
Silva, G. F., Bizarria, F. P. A., Ipiranga, A. S. R., & Barbosa, F. L. S. (2023). Women's experiences in entrepreneurship of "non" resistance in light of Decolonial Theory. *Contextus – Contemporary Journal of Economics and Management*, 21, e82816. https://doi.org/10.19094/contextus.2023.82816

1 INTRODUCTION

Female entrepreneurship in Brazil expands its space, according to a survey conducted by GEM (2021), women from the countries of the Latin American and Caribbean region, presented themselves with more prominently than than men when offering innovative products/services. In addition, the proportion of women in businesses by necessity is higher, as an alternative to unemployment (Nassif et al., 2009, Sebrae, 2019), while data from the Brazilian Institute of Geography and Statistics show that the number of unemployed women is higher compared to men (IBGE, 2021), and that women participate less in the formal market (Sebrae, 2019).

The conciliation of work with the family is one of the important factors for entrepreneurship, given the flexible routine that allows women an alternative outlet to the formal market (Teixeira & Bonfim, 2016, Strobino & Teixeira, 2014). This context is still surrounded by challenges, since the working hours and family pressure are factors still present in the routine of women entrepreneurs (Mathew, 2010; Winn, 2005).

Linked to these challenges is the definition attributed to gender, from the perspective of the difference between men and women, which imprints the biological condition and obscures power relations historically situated to male domination (Scott, 1995). With the attribution to the sense of 'gender', the differences were socially defined, and women ended up involved in discriminatory cultures, fueled by rising capitalism (Oliveira, 2012).

In this scope, new discussions about reflections of capitalist society and conceptions of economic progress in relation to women are urgent, which alternative approaches to the mainstream of management can favor, providing opportunities to understand the challenges of the entrepreneur, when the woman is black or indigenous, or even from the North or the Global South (Pinto, 2019). When analyzing stereotypes related to women in advertisements and magazines from the perspective of post-structuralism (Lopes et al., 2020, Monteiro et al., 2020) and post-feminism (Martins et al., 2017), they also demonstrate that the representations of women are important challenges, especially when associated with professional life.

Research on decolonial feminist approaches is growing in quantity and quality (Abdalla & Faria, 2017, Ballestrin, 2017, Lugones, 2008). Studies on postcolonial feminist entrepreneurship, by assuming critique to traditional feminism (Moreira & Barros, 2018), problematize gender differences (Ferretti & Souza, 2020), but, still, do not specifically deepen the category 'female entrepreneurship' in decolonial perspective, in which the emancipatory process is the keynote of resistance to the modus operandi of these representations, in social, historical and cultural perspective, from the process of classification of race and social class, to the geopolitical conception (Espinosa-Miñoso, 2014). According to Ribeiro (2020), decoloniality

articulates with feminist perspectives, including when defining in her research 'resistance entrepreneurship', it gives women's experience in entrepreneurship the emancipatory character of everyday labor.

In this sense, the entrepreneurial experience assumes the possibility of transformation, facing the recognition and development of those who have been denied by coloniality, (Bernardino-Costa, Maldonado-Torres & Grafoguel, 2019; Imas, Wilson & Weston; 2012), or are otherwise on the margins of society, due to processes of classification and social exclusion (Quijano, 2005). Thus, understanding the entrepreneurial movement from a critical perspective (Ferraz & Sousa, 2022), confers recognition of other epistemologies, such as the feminist one, which assumes the differences, integrating them in the production of knowledge, in analysis of the historical, cultural and geographical aspects of the epistemology(s) (Mena & Wosniak, 2021).

Analyzing the entrepreneurial experience from a gender perspective also places us in a position to advance in the meanings produced by the category 'female entrepreneurship', as well as critical issues that cut across this production (Calás, Smircich & Bourne, 2009, Ahl & Marlow, 2012). Since the recognition of the entrepreneurial locus as a space also for women, debates about representatânea associated with women are made possible by the critical-decolonial approach, in which the difference overcomes the status of inferiority, facing the guarantee of legitimacy and credibility to their doing, saying, listening and producing in which the standards are others, and not the comparative to male performance (Ahl, 2006, Ahl & Marlow, 2012).

Thus, this research aims to understand female entrepreneurship in the light of decoloniality theory. To this end, it is understood that these narratives can situate social processes in practices with an emancipatory content, in the face of resistance, which the challenges of these experiences can print as a result of gender issues. Social practices are understood as ways of articulation between activities, subjects, social relations, instruments, objects, times, spaces, forms of consciousness and values (Marín, 2012). Furthermore, social practice is also conceptualized from the following sense: regulated ways that things can happen, and may contain linguistic and non-linguistic actions, and be embedded in semiotic activities (Van Leeuwen, 2008).

Thus, Critical Discourse Analysis (CDA), as a research method, understands the power relations represented, as well as the way these are referenced to the discursive practices of a society (Fairclough, 2001). Based on the contributions of Mineiro et al. (2020) and Domingues et al. (2019), the adherence of ACD in the field of organizational studies is also highlighted, with an important contribution to critical-decolonial studies. It used the CDA from the perspective of evidencing the discourse, which

reproduces ideological narratives and highlights decoloniality.

Therefore, the steps given to the CDA methodology are as follows: in the first moment there is an emphasis on a social problem, then the obstacles are identified so that this problem can be solved, social networks are considered to be problems, possible solutions are identified and, finally, a critical reflection is made around the problem under study (Fairclough, 2012). The reflective process of this methodology is essential for its critical demonstration and contribution to the aspect of social emancipation (Fairclough, 2012). Thus, it is clear that the analysis is performed around the conflicts perceived and critically analyzed in the speeches.

Next, the text will address the perspective from the decolonial turn to female entrepreneurship in a perspective of women's emancipation, then, the methodological procedures of this research are seen, then, the presentation of the results and their analysis, and finally, there is the conclusion of this work.

2 FROM THE DECOLONIAL TURN TO FEMALE ENTREPRENEURSHIP AS A PROCESS OF EMANCIPATION

Since the expansion of the capitalist mode of production, with significant social impacts, there has been the definition of first and third worlds, associated with the concept of wealth, which refers to differences between nations (Fraser, 2009). With globalization, the differences are amplified, highlighting power patterns between countries, in reference to economic progress (Quijano, 2005).

Thus, the imperialist colonial process affirmed by capitalism (Duarte & Graciolli, 2007) and by 'modern' science (Ribas, 2015, Alvarenga et al., 2005) referenced by patriarchy, i.e. male, white, rich, European (Hubbard, 1993), gives Latin American countries underdevelopment status in the face of political, economic and cultural dependence on the countries of the global North (Semeraro, 2007), challenging the development of these 'peripheral' nations (Quijano, 1967, Santos, 2000).

The 1960s and 1970s express a period in which these patterns were widely questioned, when social movements, such as workers' struggles (Tragtenberg, 1986), anti-capitalist and anti-imperialist actions, opposed to the domination of capital over labor (Traspadini, 2014), debate social problems associated with what Ramos (1989) presents as a market-centered society, with impacts on cultural reproduction (Young, 1990). Among these movements is the debate on the intelligibility of social processes (Porto-Gonçalves & Quental, 2012; Tragtenberg, 2004), by recognizing their actors. To this end, the coloniality of power, being, and knowledge (Quijano, 2005) are essential conceptions to the logic of socially represented differences, and how debating this power, inherent in Eurocentric knowledge, confers understanding about differences as classification, exclusion, and/or denial (Silva et al., 2018).

Non-intelligibility, therefore, can be expressed as epistemic violence. This, therefore, involves the destruction of the different ways of knowing and spreading knowledge in the world, about the universality of knowledge, legitimized by a given epistemology, justified by the idea of economic progress, capitalized by the premise of civilization (Santos, 2004).

The decolonial turn, therefore, by claiming problematics associated with the colonial process, evidences that science credits to differences representations next to social processes that challenge knowledge at the margins of the dominant social compression (Miglievich-Ribeiro, 2020), topic under debate in varied areas of knowledge, such as, for example, health (Albuquerque & Aguiar, 2021), law (Sobrinho & Pires, 2018), and psychology (Castro & Mayorga, 2019).

Studies on the logic of the difference socially represented as a result of developments of the colonial process, allows various analyzes of social configurations at the 'margins' of society (Silva et al., 2018). Research on gender, in this way, since the 1970s, seek to understand various manifestations of violence experienced by women in society (Garcia, 2011).

At the beginning of the 19th century, in principle, the feminist movement claims freedom regarding political rights, such as the possibility of voting and being elected to electoral positions, among other issues (Pedro, 2005; Rampton, 2015). After the World War II, the struggle for equality between the sexes is observed, as well as the economic and thought freedom of women, a period in which the term 'gender' began to be used, and the studies spread by researchers on the subject, as Betty Friedan and Simone Beauvoir (Pedro, 2005; Garcia 2011), enabling discussions about the term gender (Morandi, 2017; Torreão, 2007).

With these movements, achievements were reached, however, some challenges remained, raising new debates. Between the 1980s and 1990s, the third phase privileges the search for the recognition of diversity in the female gender (Silva, 2019; Maclaran, 2012). And, in the sequence, with technological transformations and expansion of access to the internet, the issue of women or feminism gained greater expression (Silva, 2019; Wrye, 2009).

Around these movements, feminist theory gains many voices, from defending women's rights, to problematizing the idea of social class and race (Hooks, 2019), denouncing domination processes in which the dynamics of power and patterns of existence are referenced in the male figure (Scott, 1988; Abramo, 2004). Considering distant traces, for Paiva, (1997) and Rago, (1998), theory must resort to research and studies, and to social practices in the perspective of mobilizing transformations to the social structure defined for gender, especially within Latin America (Costa, 2010), including in attention to plural demands,

given the reality of each country (Ferrara & Carrizo, 2021, Ferrara, 2019).

From the multiplicity of feminist theories, the idea of the overcoming of gender itself emerges in the Global North, which also imprints the naturalization of differences in the face of subordination. In this way, the coloniality of power and gender involves reducing the colonized to the imposition of binary categories (male/female, colonizer/colonized, etc.) (Lugones, 2014). Thus, one possibility to overcome this eventuality is the practice of a decolonial feminism (Araújo, 2020). According to Lugones (2014), decolonial resistance is the process of rejection of this construction, therefore, contrary to the omission of plurality that involves individuals.

Decolonial approach of feminist theory, therefore, should consider the very classification definition of 'gender' (Alcoff, 2020), while the analysis of the social, historical, cultural, economic, and political processes of this definition would need to be overcome considering an emancipatory movement, with alternative propositions and new theoretical, methodological, and epistemological associations.

Thus, feminist epistemologies provide greater support to the new theoretical configurations for feminism, while starts from the recognition of different epistemologies in the world, given the various ways of living and (re)knowing (Santos & Meneses, 2009). In this perspective, Figueiredo (2020) argues that feminist epistemology needs to assume the decolonial approach, given the need to deepen the understanding of centuries of violent representations associated with women as a result of colonial processes of male domination.

Elements of analysis for decolonial feminist epistemology are the relationship between redistribution and recognition and the conflicts inherent in the search for new positions (Fraser, 2006, 2007); analyses of transnational politics, while decisions in a territory canimpact women outside that boundary (Fraser, 2007); the forms of oppression that place women in subordinate positions (Amaral & Naves, 2020).

Entrepreneurship, in this context, related to decolonial feminist epistemology, presents a scenario for important discussions, given the growth of women who seek to become entrepreneurs out of necessity, as an alternative to unemployment and challenges with the formal market (Cisneros, 2015, Nassif et al., 2009, Sebrae, 2019; IBGE, 2021). Two factors contributed to this increase: the growth of the service sector and the expansion of outsourcing (Carreira, Ajamil & Moreira, 2001). In addition, the search for professional achievement and the absence of growth opportunities in companies appear as a stimulus to entrepreneurship in the research of Machado et al. (2003).

The decolonial approach, therefore, potentializes new configurations, which problematize the subordination of women and gender comparison (Ahl, 2006), with critical analyses from women's own discourse (Ahl & Marlow, 2019, Ahl & Nelson, 2015), expanding the vision to have about their roles and their daily practices of facing challenges, from resistance (Bianco, Lombe & Bolis, 2017), for example, to dominant male discourses on entrepreneurship (Rose, 1993) and the aesthetics related to male and female image, related to professional success (Teixeira, Perdigão & Carrieri).

For Ribeiro et al. (2019), 'resistance' entrepreneurs are those who seek to overcome the challenges associated with the gender condition, from the absence of opportunity to the non-recognition of potentialities, configured as oppression and violence. The emancipatory experience derived from resistance practices also mobilize other elements to the analysis, such as the feeling of solidarity, illuminating struggles for cultural recognition and justice (Spicer & Böhm, 2007). According to Ahl & Marlow (2012), women entrepreneurs still experience important challenges associated with gender, mobilizing analysis from the perspective of critical confrontation of resistance or existence, as Ribeiro et al. (2019), Ribeiro (2020) and Bianco, Lombe & Bolis, (2017) suggest.

3 RESEARCH METHODS AND TECHNIQUES

The research, of a documents and observational nature, has as its objective the construction of new knowledge, as well as new articulations about decolonial female entrepreneurship. Furthermore, it seeks new ways of understanding the phenomenon studied and how they are happening (Sá-Silva, Almeida & Guindani, 2009).

From the perspective of the comprehensive qualitative approach, Minayo (2014), interpretations of the experiences of women entrepreneurs are apprehended with greater complexity, resulting in more specific information about the context in which they are inserted.

The research corpus was formed by 8 videos grouped into a webseries produced by the Brazilian Service of Support for Micro and Small Enterprises (Sebrae), made available on the Internet, through the Youtube platform and Sebrae's website (Table 1). These videos were produced in 2020 and 2021 with the initiative of the Sebrae Delas team, in partnership with the 'Empreendedoras do Vale' (Women Entrepreneurs of the Valley) community, whose mission is the transformation of women's lives in the São Francisco Valley, and with the Network of Women Entrepreneurs (RME), which was born aiming to foster female protagonism in entrepreneurship.

Table 1

'Sebrae Delas' Webserie

Video 1 - 'Sebrae Delas' Different businesses, one common reality. 5':53''	Video 2 - 'Sebrae Delas' What ideas limit? 3':35''	Video 3 - 'Sebrae Delas' Support Networks. 3':37''	Video 4 - 'Sebrae Delas' The future belongs to all. 3':38''
Video 5 - 'Sebrae Delas' Maternal guilt and entrepreneurship. 5':16''	Video o 6 - 'Sebrae Delas' Impostor Syndrome: what it is and how to overcome it. 5':19''	Video 7- 'Sebrae Delas' Women and Finance. 5':40''	Video 8 - 'Sebrae Delas' Undertaking with @ partner, does it work? 6':01''

Source: 'Sebrae Delas' Webserie. Available in *Youtube* (https://www.youtube.com/playlist?list=PLnPmdlI4EGt1O-lsA6_1T2b-zvN88lvwl).

The webseries 'Sebrae Delas' has, as of December 2021, two seasons, in addition to other videos that address important issues for women entrepreneurs, such as social networks, including guidelines to help these women. After selecting the videos, they were transcribed, preserving the identity of those involved, identifying them by the initials of their names (Table 2).

Table 2

Description of participants/activities

'Sebrae Delas'		
Season	**Initials**	**Actuation Sector**
Season 1	H.	Beauty Business
Season 1	M.	Women's Groups
Season 1	L.	Innovation and Technology
Season 1	T.	Cutting and Sewing
Season 1	K.	Farming
Season 1	C.	Collective Meals
Season 1	A.	Parties
Season 1	C.	Information Technology
Season 1	L.	Food
Season 2	A.	Startup led by women
Season 2	G.	Professional Courses
Season 2	N.	Cosmetics Company
Season 2	C.	Financial solutions for women
Season 2	C.	Residential maintenance
Season 2	C.	Technology Startup
Season 2	P.	Ecological diapers
Season 2	M.	Coffee Shop and Flower Shop
Season 2	L.	Artificial Intelligence

Source: Websérie 'Sebrae Delas'. Available in *Youtube* (https://www.youtube.com/playlist?list=PLnPmdlI4EGt1O-lsA6_1T2b-zvN88lvwl).

On observational studies, with the use of videos to conduct research, for example, are recommended by Flick (2009), including to analyze social transformations, and observe the conduct of everyday life phenomena, as was conducted the research of. Matos et al. (2012) on entrepreneurial behavior in the light of the film Mauá - the Emperor and the King. From another perspective, Denzin (2004) states that the interpretation of a video can follow several ways, with no correct form, because the interpretations will be permeated by subjectivities of the researcher.

Denzin (2004) also establishes steps for video analysis, formed by four steps: (i) watch the videos, observing in a general way; (ii) focus on the research objective, and thus observe the answers that should be discovered in the videos; (iii) seek the realization of microanalysis, establishing patterns in the speeches, from the categories that correspond to the process of containment of the text to the significant expressions (Minayo, 2014) derived from a rationalelaboration (Saint-Pierre, 2004); (iv) finally, seek the research answer in an objective way, from the categories, which are established for analysis.

For the analysis of results, the critical discourse analysis (CDA) is used, which by considering reality, provides new ways of reading, with the perspective of demonstrating values underlying the discourses (Gabrielli, 2019). The CDA approach understands discourse as a social practice, with an emphasis on analysis aimed at transformations in contemporary society, through established relationships.

Issues such as racism, discrimination of minority groups and gender differences are the subject of debate in the context of CDA (Fairclough, 2001). Moreover, CDA allows for the analysis of dialectical relations between semiotic and other elements of social practices (Fairclough, 2001), acting in the following ways: i) as part of social activity embedded in a practice, e.g. the work of a shoe salesman in using a specific language; ii) as representations, mixing those in which they are embedded with others and iii) and as the performance of particular positions, which can occur with distinctions, given different social classes, nationalities, gender, etc.

For the development of the analysis, the narratives will be appreciated with support in the three-dimensional model of the CDA, which considers in the discourse the presence of three aspects: text, discursive practice and social practice. Regarding the textual analysis, the identification of what is said (spoken, narrated) will be performed; subsequently, in the analysis of discursive practice, the identification of the coherence and strength of the statements; finally, in the analysis of social practice, categories will be established to identify the events and practices, given the context experienced, present in the reports of the entrepreneurs (Magalhães, 2001, Costa, Barros & Martins, 2012, Fairclough, 2001).

The three-dimensional analysis enables discourse understanding, when considering the text regarding discursive and social practice, as well as, the ability to understand the object studied and thus engage in the problems of society. Thus, ACD contributes with analyzes close to critical debates, by understanding discourse as social practice in the possibility of transformations of these practices by recognition or intelligibility to other discourses (Magalhães, 2001).

4 PRESENTATION OF RESULTS

The 'Sebrae Delas' is a project that offers support to small companies led by women entrepreneurs, through workshops and networking. The women who are part of the project's audience are small entrepreneurs, with revenues of up to R$ 4.8 million, with innovative ideas and who are looking to scale up or redesign their businesses. The webseries 'Sebrae Delas' was created as an axis of the program, with the proposal of presenting some of the stories of these women entrepreneurs and their personal and professional experiences.

To illustrate and synthesize the speeches extracted from the webseries, one can view selected narratives in eight dimensions, or categories, term originated through the reading of Minayo (2014), being: women in society; professional women; women's network; non-resistance; adversity; need for recognition; men's role; social classification and resistance (Table 3). In addition, the perception of common points in the information contained in the categories enabled the indexation in metacategories, whose term originated by Jímenez, Flores and Gómez, reflects the theoretical abstraction in convergence to the definition undertaken from a given set of categories (Jímenez, Flores & Gómez, 1994).

Table 3
'Sebrae Delas' Webseries

Category	Narrative	Concepts
Women in Society	And when a mother is born, a guilt is also born, a fact there is no escapig it.	Guilt
	When I got pregnant with Julia, who is now two years old, I thought it would be very easy to be a mother, motherhood and entrepreneurship, and the reality was not like that, I felt like I was having two puerperiums at the same time, my daughter's and the company's, but we are overcoming these stages on a daily basis.	Conciliation
	The first obstacle I encountered was credit lines.	Obstacle
	Mainly because the woman is still seen as the weaker sex by society, we women are assigned with a series of functions	Fragile Sex
	Historically we have social ties that society imposed on women where freedom was dependent on men, so it's already a challenge, it's impossible, we have the power and the woman can be wherever she wants	Power
	I believe that in the future we will have a much larger space for women, there is a path to be followed from now on.	Power
	This male support, it is very important when you are born a woman it seems that you are born needing to have someone's approval all the time	Approval
	I believe that this issue of burnout is very linked to what society expects from women... it's as if a woman would be a mother without having to work and would work as if she wasn't a mother.	Approval
Professional Women	When I started working, I was fired because I did not accept harassment.	Harassment
	In several situations like calculating, ah, this woman doesn't know how to calculate correctly, so let me take this account that she did and let me pass it to a man, right, the supervisor, something else so she can know if she did it right.	Approval
	We women are very good in the exact sciences, yes, but we are not encouraged to be in this area	Ability
	That's where I went to look for loans, look for solutions, look for financing so I could get started, 24 months I would pay the debts and I think I managed to reduce my planning by 15 months, I basically had already paid off what I earned as an employee and what I now have as a franchisee I think we can put about 1000% there.	Evolution
	The client called me and said ah, I buy so much, and then I didn't even think, I said I have to sell, money has to come in here, and I have to make this price then, I made the price that my client said	Evolution
	And then it was totally unexpected, because we managed to sell an input that is the raw material for alcohol gel, and we were very grateful to the project, because we managed to be prepared for this moment, with finances up to date, to be able to maintain the company.	Ability
	I said my God, I can't handle that many accounts, and at that time there was no system, it was all manual.	Insecurity
Women's Network	What I did was to create the engagement with other women who could help me realize this dream, so the cooks, assistants and nutritionists who were added to...to...our company, they came motivated with this dream of making it grow and do well, all imbued with the same purpose	Motivation
	And then we begin to see ourselves as a power, you know... each woman sees that the other woman is very strong, so we support each other and it is very strong, very powerful.	Power
	I began to understand and to see the importance of us women supporting other women so that all these limiting beliefs could fall to the ground and that, yes, we could find support in other women, and especially in a network of women, so that we could realize our dreams and understand the power that we are.	Support
	And look...when women unite and support each other I think the sky is the limit	Support
	I believe that the importance of this network of women is very interesting, it is very big because it promotes meetings and really promotes relationships, even commercial ones, besides the friendships that we make, the networking.	Networking
	There is another friend who bakes cakes and then I go, I participate in an event, then I invite my friend and we strengthen the network.	Networking
	From the moment a woman connects to any network, she becomes stronger, she also becomes more relevant to the community and society, and automatically she lets her protagonism, that is, her strength, her story and her legacy reverberate to strengthen and encourage other women as well.	Power

Non-resistance	These vetoes, it's... they trim your wings, right, because you have to shape yourself the way other people want you to, and is that going to bring you satisfaction, pleasure, and the will to continue?	Imposition of difference
	I would like to see a labor market in the future where people can really see beyond a function, an activity, and reach competencies, skills.	Power
	with the pandemic and we had more overload, right?	Acceptance
Adversities	I believe very strongly that limiting beliefs paralyze people, you start to believe that you can't do it, that you can't do it.	Power
	I heard a lot of boy stuff, girl stuff, a lot!	Imposition of difference
	The importance of men is to understand this space, to respect and allow this growth; we are not trying to compete with anyone, the idea is to aggregate, and that we can walk together.	Harmony
	Assuming when I don't know how to do it, saying that I don't know how to do it, I found that this gradually gives me and my clients more security as well.	Recognition and acceptance
Need for recognition	I did a pitch in English for more than 300 people and at the end I won first place, and then I started to feel panic, an attack because I was afraid of what would happen next, what would come next, would I have the capacity and potential to follow up on that, and then he just looked at me and said why don't you seize the moment, and that was literally a slap in the face.	Male Legitimation
	And once I installed a ceiling fan and the fan didn't work, I believed it was my mistake, right, and I reviewed the instruction manual, I looked at everything again and then I had the courage to tell the customer, to say 'Look, I think the fan is defective and you have to change it', the fan was defective, but I think I spent three sleepless nights thinking about this fan, that I had failed to install.	Recognition and acceptance
	I breathe, I stop, and yes, I am important, right, if I hadn't taken a step back there, we wouldn't be here today, and then I try not to potentiate that.	Insecurity
	And to realize that there is indeed a woman's capacity to deal with these numbers, to deal with them on a daily basis, because we do it naturally, but we run when we say that this is formal, it is professional, and that we need to... not in our daily lives.	Recognition and acceptance
	I need that support and I work much more willingly, much happier, when I have his support	Male Legitimation
Role of Man	If there is someone who is very important when it comes to supporting women in fighting cultural prejudices, this person is called a man, it's true people, they can help build a better society for everyone by making a balanced division of household chores and supporting women and their businesses	Male Legitimation
	I encourage her a lot in what she likes, what she loves to do, and we share several tasks and one complements the other, so this is very important.	Partnership
	It's a paradise, because he helps me a lot with the housework, I have to have one meeting after another, there are times when I have 11 meetings in a day, so I get frantic in the heap of meetings and when I see that lunch is ready, he helps me, he doesn't let me forget to eat, so he helps me a lot on a daily basis.	Partnership
	So working together has been a challenge, but above all it has been a huge learning experience, we have grown together, exchanged experiences and this has been adding a lot, not only professionally but at home and as people, and this helps me a lot and helps the business, people realize this.	Partnership
Social Classification	For a social question it is more difficult for a black woman to become an entrepreneur, also because the majority of women, they start to do it out of necessity, right, if we look at the social pyramid, the woman is at the bottom of the pyramid, the black woman is at the bottom there.	Hierarchy of differences
	I realized that because I was a woman, people didn't believe in that dream because in the food business the big companies are all dominated, most of them by men, right, but I wanted to be an entrepreneur and I believed.	Imposition
	Research shows that investors here... first of all they talk in a different way than men do with women, the questions are different and the level of money that goes to the table is higher for men than for women	Male Legitimation
	Sometimes we joke that we were born to marry, to take care of the house, to have children, but that's what my mother learned and what she passed on because she knew that we needed to know that to get by.	Conventions
Resistance	When a woman makes a mistake there is a much higher demand on her, she has to prove herself and it is really more difficult.	Effort and Pressure
	Because you have to show five times more your capacity and five times more your persistence and five times more to gain the trust of the clients, of the professionals	Effort and Pressure
	You are not able to assemble a structure, you are not able to drive a truck, you are not able to carry cargo safely...	Effort and Pressure
	My husband himself, when I bought the store, he said, you won't be able to do it, I said, I'll show you that I can do it, in fact, today he is my fan, he knows that I achieved this with my effort.	Recognition
	I don't admit it, okay? A future like this with a different salary for women and men.	Power

Source: Prepared by the author(s) - Based on Websérie 'SebraeDelas'.

With the definition of the narratives and categories, from the transcribed speeches of the Webseries 'Sebrae Delas', one can observe the incidence of a larger number of speeches in the aspects of women in society, professional women and women's network. Moreover, one can verify the incidence of aspects related to the discussion about power, male legitimation, effort and social pressure. With this general observation, the critical analysis of the speeches follows.

5 DISCUSSION OF RESULTS

Decolonial feminism directs to a distribution of the representation of women in society, given the differences between social classes and race, moreover, a resistance feminism proposes an epistemological reconstruction, revalidating the position experienced by women (Lugones, 2008). A resistance feminism aims at a confrontation of the current situations, and as a possibility to the new realities, present in the aspects that deal with discourses and social practices of confrontation.

For the research discussion they were divided into three metacategories, as defined by Jímenez, Flores & Gómez (1994), which converge with the narratives observed in the transcript, these being: i) Society and gender; ii) recognition and iii) discontinuity.

Table 4
Metacategories and research categories

Category	Aspects
1. Society and Gender	Women in Society
	Professional Women
	Women's Network
	Non-resistance
2. Recognition	Adversities
	Need for recognition
	Role of Man
3. Discontinuity	Social Classification
	Resistance

Source: Prepared by the author(s).

The first metacategory 'Society and gender' involves some aspects, such as 'women in society', 'professional women', 'women's network' and 'non-resistance'. For the discussion, it is considerable to point out that the reconciliation of work and family involves various conflicts, which pervade the guilt for the time spent on work, with decreased time available to the children (Strobino & Teixeira, 2014).

In addition, the idealization of motherhood is one of the pressure factors for mothers who need to reconcile their routines; however, the weight of two tasks that consume intensely does not allow a 'perfect' balance (Teixeira & Bomfim, 2016), leading to a painful process, represented by judgments, often carried out by close people. According to Strobino & Teixeira (2014), entrepreneurs prioritize the control of their emotions, in order to distance the problems of the organization from their homes.

When dealing with the aspects of the daily life of women entrepreneurs, according to the excerpt related to the word motivation, it is observed that there is emphasis when dialogizing about the importance given to the network of women, and how they can provide support to each other, moreover, according to Ribeiro et al., (2019), the women's network, in the context of movement, is pertinent when opportunities new spaces, with scope of limits when experiencing feminist practices of resistance.

As a process naturalized to women, there are also the practices that we can situate in this research as 'non-resistance', which are identified in the narratives. By recognizing for themselves, the roles conferred by society, women indicate the stereotypes of a society shaped by patriarchy. Moreover, the longing for long-term changes also demonstrates the dissatisfaction with the current reality, as well as the difficulty in visualizing immediate transformations. Not-resisting here means understanding that the reality of most women is still experienced through stereotypes.

Recognition' is the term adopted for the second metacategory, which configures aspects of the relationship between power and women, which is conferred a more significant representation to the male gender (Scott, 1988). Moreover, in this situation the power is based on hierarchical relations, especially between male and female (Almeida, 2011) and approval based on patriarchy, as defined by Garcia (2011). In this discussion, we have that the history of women is permeated by patriarchy, which is based on the conception of male domination over women, and, moreover, its emergence arose from the historical appropriation of power (Garcia, 2011), as seen in the speech of the aspect of the imposition of difference. Therefore, according to Scott (1988), a critical feminist position is based on a refusal to the socially constructed reality, and seeks an equality, which is permeated by the differences that are inherent to the genders.

According to Sebrae (2019), women seek entrepreneurship in greater numbers out of necessity; however, they are generally not encouraged in business, nor to stay in it (Mathew, 2010), as is seen in the categorized narratives about recognition and acceptance.

In this path, women have been gaining prominence when dealing with entrepreneurship (Cisneros, 2015), highlighting gender-related differences that largely impact income inequality and access to opportunities (Abramo, 2004), as seen in Table 3, in the aspect of the hierarchy of differences. Moreover, women in the labor market are expected to have traits that are compatible with their personality as being 'universal' (Winn, 2005), but when they are positioned in leadership roles or jobs considered socially 'masculine', they may suffer some kind of harassment, by the non-acceptance of differences and the discrediting of female competence for that function (Morandi, 2017), therefore, the socially established structures, regarding gender, are demarcated by the process of resistance to patriarchal models, spread by the colonial Eurocentric logic centered on the white man.

Considering the discourses on the partnership category, however, the support provided by the male figure, whether as a husband, son or father, is important in encouraging the process of women's entrepreneurship. The discourse of male domination is established through social relations based on the division between genders (Scott, 1995), in addition, male acts, even in violent configurations, sound like a euphemism in relation to the historical heritage of a still patriarchal society (Oliveira, 2012). Therefore, based on the narratives, one can perceive the need for the affirmation of a male discourse, either to ratify or ensure that

the decisions are 'correct', and thus can remain, as well as ensure a sense of comfort in the face of adversity situations, as male legitimation.

To recognize the need to confront the patriarchal process perceived in the daily lives of women, the third metacategory is discontinuity. With this, it is necessary to understand that in the context of feminism, women have gone through historical periods marked by restrictions (Rago, 1998), which favored the expansion of social beliefs, or stereotypes, that limit their daily work to tasks not credited to women's functions, emphasized by the narratives about the hierarchy of differences, in which these situate the 'naturalness' of the social functions performed.

On this path, the imposition on women in critical discussion is conferred by the establishment of activities socially constructed as universal to men and other activities to women (Strobino & Teixeira, 2014). Moreover, these factors can influence the (in) capacity of these women, who, given the history, are weaker in terms of their real potential in relation to social demands (Torreão, 2007).

A social classification system, therefore, is permeated by dominant categories that lead to oppression, whether through gender, race or class, reverberating, therefore, in confrontations expressed by insubordination to colonizing impositions (Espinosa-Miñoso, 2014; Alcoff, 2020). Decolonial feminism, in this case, allows recognizing the difficulty of women and feminists, such as, for example, Afro-descendants and indigenous people, who experience conditions of invisibility in the feminist movement itself, emphasizing the experience of resistance in their communities (Espinosa-Miñoso, 2014).

The naturalization of women's role in society as 'housewives', in turn, historically leads to challenges regarding women's professional lives, while feminist movements address the main aspects of these imposed differences between the male and female genders, with the aim of discontinuing acts of inferiorization of women.The discontinuity, therefore, reveals narratives that converge with a given historical moment in which resistance to the processes of social classification and its consequences for the professional and social life of women emerge from the discourses of social practices. Thus, resistances converge with the political process in which classification is referred to the historical, economic, political and social context of colonial character, with the necessary struggle for new narratives to the definition of being a woman in society, in which other epistemologies can be recognized, given credibility and legitimated.

It can be observed in the discourses about the 'resistance', the classification concept of work conferred to men and women. As a confrontation to the feminine condition, the network emerges as strategies of feminist movements (Spicer & Böhm, 2007), considering the strengthening of the discourses and practices that claim other narratives, potentiating other configurations in the face of classification, and, thus, weaving decolonial processes in attention to the critical feminist movement. Therefore, social

interactions enable a space where expectations are aligned and reinforced, as resistance, occurring in entrepreneurship aimed at greater gender parity (Bianco, Lombe & Bolis, 2017). As a result of these considerations, we ponder the role of entrepreneurship aligned with the process of resisting women, in a society with a colonial history and social and institutional practices still marked by Eurocentric patriarchy.

6 CONCLUSIONS

The research undertakes a critical analysis of the narratives of the Sebrae Webseries, which has as its theme feminist entrepreneurship. Therefore, the intention was to understand the narratives of female entrepreneurs in the light of decolonial theory. The study on female entrepreneurship demonstrated the active and intense female participation in business, whether in leadership or in partnership.

After considerations to the analyses, according to Minayo (2014), eight categories emerged, being: women in society; professional women; women's network; non-resistance; adversity; need for recognition; man's role; social classification and resistance, also, in attention to Jímenez, Flores & Gómez (1994), with the synthesis of these speeches, it was also observed the existence of common points, enabling the union in metacategories, being: society and gender; recognition and discontinuity.

According to the 'naturalized' division between men and women, it is observed that the characteristics related to each gender are distinct and individual. From the discussions it is observed that female entrepreneurship centralizes the debates, considering that the image of women inserted in society is still represented as the fragile sex, even if she is immersed in various activities, these reflections can be seen by women as 'non-resistances, in practices surrounded by the influence of a patriarchal society.

With this, the importance of the women's network can be seen as a way to potentiate the daily confrontation with classification, through the strengthening of discourses and social practices conceived as decolonial, allowing them to engage in the same purpose so that their businesses can leverage, in addition, valuing maintenance, in order to provide stability to these women.In this discussion, the process of undertaking by necessity is revealed in important numbers by women, affected by the social process that legitimates the difference between genders; therefore, efforts demanded by the man, in the position of husband, son, father, among others, is revealed as an aspect of facilitating this process. Therefore, inserted to the legitimization process of the women's role in society, it is possible to visualize the resistance character given to what is practiced in their daily business, either through an attitude of resisting to adversity, as in a profession considered to be masculine. As analyzed, women are asked in a forceful way to 'prove' their capacity, therefore, the reflection attributed is about the future of women.

The research was based on studies with women entrepreneurs of a Webseries, in which edits can confer changes in the production of the speeches, challenging analyses that privilege critical elements of the narratives. In addition, the set of women in the videos demonstrate to take on confrontational narratives, reinforced by the very movement of the network in which they are inserted, which may, in recorded video production, hinder more spontaneous communications, with greater potential representation for critical approaches.

Despite the limitations, the content demonstrates important critical points for the expansion of research on the conception of gender, especially due to the broad demand of women for entrepreneurship, given the social and economic contexts that demand greater participation in income that challenges the functions attributed to women. Thus, future research should expand this discussion with women entrepreneurs in various segments and organizational models, and thus proceed with a discussion of the difficulties up to their possible strategies in the face of everyday challenges.

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